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CHRISTIAN WORLD ORDER ISSUE

OUR RESPONSIBILITY FOR WORLD PEACE

This issue of The Christian Statesman is devoted chiefly to the great cause of world peace. We cannot stand another world war either in this generation, the next, or the next. The introduction of the atomic bomb as a weapon which henceforth will be the chief weapon employed in warfare, multiplies manifold the importance of this issue. It is today the issue that surmounts all others in its importance and immediacy. Therefore our best efforts, our country's and the world's best efforts should be put forth toward the achieving of world peace. Our concern is chiefly for our own and our country's responsibility for peace.

America's responsibility for peace is greater than that of any other nation. She has influence and power above that of any other nation. God has blest her with vast material resources—with liberty, democracy, Christianity. She stands today the greatest military power in the world, of far more consequence, the greatest moral power. Why this exaltation? Certainly not for her sake alone, but for the world's sake. America has a world mission. How can she fulfill that mission today? By throwing the full weight of her power into the great undertaking of setting up a New World Order that will end war and establish peace on the earth: by using her influence to have this order established upon the right foundation and reared in accordance with religious principles, and for the setting up of a functioning international organization or government to supplant the present international anarchy.

Our public officials are not the only ones responsible for doing this. Ours is a democracy, the people are the rulers. Our public officials their servants. In the last analysis public opinion will determine what our international relationships and influence shall be

in this matter of world peace. Therefore, the American people have an heavy responsibility. To meet it they must be informed on this issue. They must accept and advocate the use of right principles and a proper spirit in the setting up of this order, and express their convictions to our public officials who represent our nation in the United Nations Organization.

Among American citizens, we believe Christian citizens have the greatest responsibility. To them and to the church God has committed the principles and program without which there can be no lasting peace. God, Himself, has laid the foundation on which to build world peace. "Unto us a son is born . . . government shall be on his shoulders, and of the increase of his government and peace there shall be no end." Christ government is a government of righteousness and peace. Let the church, let Christians in their organizational relationship, teach these principles and certainly Christ's program for the world today includes the supplanting of international anarchy with a world organization established by the nations and people of the earth, and governing by righteous law.

Here the church, here we Christian Americans have a tremendous responsibility. Let us measure up to it. God forbid we should fail our Christ, those who have made the supreme sacrifice to win the war, our country, and the world in this hour of destiny!

When Satan made war on the human race the Son of God did not stand aside. He came down to this war-torn, sin-cursed earth on a mission of righteousness and peace. In the world situation of today He is saying to America, "Follow Me!" May America's answer be, "Lead on, O Prince of Peace, America Follows!"

WHY TWO WORLD WARS IN THIS GENERATION

It is a startling fact that the two greatest wars, the only global wars of all history, have been fought within the past 30 years. What is the explanation of this? What in the world situation of these modern times has brought this about? We mention three outstanding contributory factors.

I. A Shrunk World

The sudden shrinking of the world to the dimensions of a community, or neighborhood, with the changes resulting therefrom.

Once this was a great, big, wide world of far distances, whose peoples and races were separated from each other and had little to do with each other. It was, in fact, a world made up of a large number of little worlds, separated from each other by seas, oceans, mountains, each of which lived largely to itself, a world in which if war broke out in one of these little worlds, it did not materially affect the other little worlds, and therefore did not draw them into the conflict.

This is no longer true. Due to the discoveries of modern science, coupled with the inventive genius of man, to the harnessing of the forces of nature, to the steam and electric engine, to the railroad, steamboat, automobile, and airplane, distance has been practically annihilated, and the peoples of the distant parts of the earth have been brought near to each other and mingle with each other in trade and commerce and many other ways. With the coming of the cable, telegraph, telephone and radio, the people of the entire world are brought into almost instant communication with each other.

Thus this once wide world has been reduced to the size of a neighborhood, in which the people of different races, nations, cultures and religions mingle with each other, and are inter-related and inter-dependent in their daily living, as were the people living in their small worlds in former days. Consequently, when war now breaks out in any part of the world, it materially affects the entire world, and the rest of the world is almost inevitably sucked into it. This is the first factor that has brought about the two greatest wars of all history in his generation.

II. International Anarchy

This suddenly shrunken, inter-related, inter-dependent world, is made up of some 65 or more independent, sovereign nations, each claiming the right to do absolutely as it pleases in its dealings with other nations, and in large measure exercising this "right"; in

short, we have a world in which there is anarchy, the absence of government and law, in the relation of nations with each other.

The people living within each of these nations have set up governments, and enacted laws for the governing of individuals and organizations, within their jurisdiction. When conflicts arise between these individuals or organizations, instead of resorting to the use of arms to settle them, they are required to refer them to the government to be solved according to the law that is over all and required to abide by its decision.

But in the realm of international relationships, there is no overall government which has jurisdiction over these several nations, with laws that have been agreed upon and with the authority and machinery for administering and enforcing them, so that when disputes and conflicts break out between these "sovereign" nations, they can and are required to refer them to the overall government for adjudication, but resort to war to settle the disputes. This is the second factor that has resulted in the two greatest wars of all time in this generation.

III. International Selfishness

These independent, sovereign nations, in their relation with each other, have been actuated largely by selfish, unchristian, pagan principles. Instead of considering the rights, the interests and welfare of other nations as well as their own, they have been self-centered and selfish in their dealings with each other. They have been greedy for territory and power at the expense of other nations. An exaggerated national pride, a deep-rooted spirit of racial superiority, have been dominating factors in determining the relation of some of the more powerful nations with weaker nations. All of which has led to exploitation, injustice and oppression and this to the raising of vast armies and building of big navies to carry out their aggressive policy; and to the same on the part of other nations to withstand the aggression; and this to war.

Can the Situation be Changed?

So long as this situation obtains there will be no lasting peace in the world. Wars, world wars, each more destructive than those that have gone before, will continue. The situation must be changed if the world is to have peace.

Can it be changed? If so, how?

It can be changed. It must be changed. With the help of God we will change it. How?

As for the first factor, it cannot be changed.

What has brought about the shrinking of the world to neighborhood size, made peoples of the whole world inter-related and inter-dependent, cannot be eliminated, or changed. These factors will continue to operate in spite of anything we can do to stop them. The world of tomorrow will be smaller than the world of today, and more inter-related and independent. The world of day after tomorrow will be smaller than the world of tomorrow, and more inter-related and inter-dependent than the world of tomorrow.

As for the second factor, it can and must be changed.

We must dispense, and forever, with international anarchy in this shrunken, inter-related, inter-dependent world. The world can no longer endure, independent, sovereign nations deciding what is right in their own eyes, being prosecutor, judge and jury in their disputes with other nations, and maintaining and employing vast armaments to enforce their decisions. We can no longer permit the settlement of international disputes by this means. We have got to provide an effective, peaceable means of settling these controversies, and require all nations to make use of this means. The only way to do this is by establishing an international or world government, to which all the nations and peoples of the earth shall be subject, to confer upon it authority and power, over matters that directly concern the welfare of the whole world, and especially disputes among nations that are likely to involve the world in these terribly destructive wars—these heretofore "sovereign" nations and their peoples being subjects of this overall government.

We have already made a great forward step in this direction in setting up the United Nations Organization. We should support and strengthen it and extend its influence and power.

As for the third factor, it too can and must be changed. No world political machinery however perfect will bring peace. So long as nations are dominated by selfishness and greed, by nationalism and racialism in their relations with each other, war will continue. Justice, righteousness, and the spirit of brotherhood must govern in international relationships, if the world is to have peace. Here is the fundamental task before us, to bring about this change in the international realm. It is supremely a task for the church and for us as Christians. How we can perform this task is enlarged upon in this issue of *The Christian Statesman*.

Texts, Outlines and Suggestions for Sermons and Addresses on World Peace

A NEW WORLD ORDER THAT WILL BRING PEACE

The great issue before our country and the world today is peace.

Modern wars are so much more destructive than wars of former times that they must cease or civilization will be destroyed.

The United Nations is now engaged in setting up a New World Order in the hope it will end war and give us World Peace.

What kind of a World Order will bring peace?

...The foundation of a World Order that will bring peace. Isaiah 9: 6, 7—"Unto us a child is born . . . his name shall be called . . . The Prince of Peace. Of the increase of his government and peace there shall be no end."

We do not have to devise, nor are we able to devise, the foundation for a World Order that will bring Peace. God has provided it. It is Jesus Christ, the Prince of Peace.

The setting of this Scripture. It was a time of war for Israel. She had been overrun by foreign foes. Bloody battles had been fought (verse 5). God's prophet, Isaiah, saw better days ahead—a time coming when war would be no more—the armor of the armed men and their bloody garments rolled in blood, piled in a great heap, fire set to it and it going up in smoke. How is this to be brought about? The government (of the nations, for it is the nations that make war) was to be placed upon the shoulders of the Messiah to come, Jesus Christ. This is the foundation on which to build individual life (1 Cor. 3:11). It is just as truly the foundation on which to build collective life—national life and international life.

This is the foundation, the rock foundation on which to build the New World Order. The trouble has been that in national life and especially in the realm of international life, we have been building on foundations of man's devising, on the shifting sands of human expediency—on the basis of national self-interest, balance of power, racial superiority: the result—what we are facing in the world today.

If we would have world peace there is nothing so important as building on the foundation God has provided.

** The principles in accordance with which the New Order must be reared to bring peace.*

What kind of a government is Christ's government? It has two basic principles:

a. *Righteousness.* The Bible rings the changes on this principle. The Kingdom of God is righteousness. "Seek ye first the Kingdom of God and his righteousness." Right, just, equitable relations in the dealings of nations with each other, this is basic in Christ's government. This is the great need today, and it is essential to a lasting peace. "The work of righteousness shall be peace, and the effect of righteousness, quietness and confidence forever." (Isaiah 32: 17).

b. *Brotherly Love.* "Thou shalt love thy neighbor as thyself." This basic law of Christ's government is just as binding upon nations in their relations as upon individuals in their relations. Who is our neighbor nation? Christ taught in the parable of the Good Samaritan any nation, far or near, that needs our help. The nation whose people are being crushed under the iron heel of aggressor nations, robbed of her territory, her liberty trampled under foot, her people maimed and killed; the backward nations, which need our help in preparing them for self-government and lifting them to a higher standard of living, materially and spiritually.

How greatly is this brotherly spirit needed in international relationships today?

We must do more than proclaim these two basic laws of Christ's government in the abstract, they must be applied in the solution of the problems the representatives of the

nations are facing today. (a) to the economic problems, such as access to raw materials, open markets, tariffs; (b) to the political problem—how to deal with colonies and backward peoples; (c) to the racial problems, one of the chief causes of war. Here is where the real battles are being fought today—on the outcome of which the issue of war or peace will depend.

Righteousness and brotherhood, these are the principles which must be put into operation in the international realm if we are to achieve a lasting peace.

The Political machinery of the New World Order that will bring peace.

This is necessary in the international realm, as it is in national life. We cannot think of Christ's government of righteousness and brotherhood operating in the international realm, without government—that is, a political organization. The United Nations have set up the United Nations Organization. It should have our support. While it is far from perfect, it is this or nothing.

WORLD PEACE AND WORLD DISARMAMENT HOW ATTAINED?

Isaiah 2:1-4

The prophet Isaiah looks down into the future, sees a world in which war is no more, and in which the implements of warfare are transformed into the implements of husbandry.

The time—"in the latter days." This is sometime in the Christian dispensation. The prophet Joel says that in "the latter days" God will pour out His Spirit upon all flesh, Joel 2:28). This was fulfilled upon the day of Pentecost (Acts 2:16-20). How is this wonderful change from war to peace, from national armaments to disarmament, to be brought about? It will come to pass in this way, God's prophet declares: in substance he says:

There's a time coming when the peoples and nations of the earth will get tired of strife and warfare. Especially so, in the days when the instruments of warfare become so terribly destructive, and when wars come to involve so many of the nations of the earth. The leaders and the peoples of the earth will say, we have tried, way after way, plan after plan, for ending wars, and getting on peaceably with each other. They have all failed. We have made a mess of world affairs. Isn't there a better way—a way we haven't tried? Perhaps the trouble has been we have left God, the Creator of the world, the Creator of the human race, and the one who, therefore, is the real ruler over men and the nations of the earth, out of account. Perhaps He has a plan for governing the nations, a program for ending wars and bringing peace to our troubled world. Let's find out.

And, says the prophet, the leaders and peoples of many nations will say "Come, let us go up to the house of the Lord to find out God's program for world peace." They do so, and find He has such a program. They say, "Let us adopt His program and put it to the test. "He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth, and the word of Jehovah for world peace."

Then, continues the prophet, He, Jehovah, (the Messiah, the Christ, the Prince of Peace) will judge between the nations and will decide concerning many peoples. That is, God has made His Son, Jesus Christ, the real world ruler. He rules over all men in their individual and in their national relationships—King of kings, Lord of lords, Governor among the nations. Let this basic fact be accepted. Give Jesus Christ a place at the peace table. Put Him at the head of the peace table. Accept the basic principles of His government—righteousness and brotherhood—and apply these principles to the international prob-

lems the nations are facing today; the economic, political, and racial problems that are the causes of war, and solve them on the basis of these principles. Do this. Then Christ, in reality, will judge between the nations and decide the controversies between many nations.

This is God's program for world peace. Accept it—put it into operation. The result:

(a) World Peace. (b) World disarmament. And, (as a consequence of putting God's program for peace into operation) "they shall beat their swords into ploughshares, their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

CHRIST ON NATIONALISM AND RACIALISM

Luke 4: 16-30

Jesus went into the synagogue in His home town, Nazareth, on the Sabbath day, to worship. He took part in the service. He read from the Jewish Scriptures that great prophecy concerning Himself from Isaiah, Chapter 61, verses one to four, which the Jews accepted as Messianic. To his Jewish audience He made the arresting announcement, "Today hath this Scripture been fulfilled in your ears." He declared Himself to be this Messiah. Then He began to unfold to them his mission—what he came down to the earth to do. Earlier than this, He had said He came to establish the Kingdom of God on the earth. Here, for the first time, He gave content and meaning of this Kingdom. He unfolded His Messianic mission as it was set forth in Isaiah 61: 1-4—to preach the gospel to the poor, to proclaim release to the captives, the recovery of sight to the blind, to set at liberty those that are bruised, to proclaim the year of jubilee, which the Jews observed every fiftieth year.

With what astonishment His hearers listened to His message. Here, at last, standing before them, was the Messiah for whose coming the Jews had been longing for centuries. How they were lifted up! The record reads, "They all bare Him witness and wondered at the words of grace that proceeded out of His mouth."

That means they were ready to accept and follow Him. But as He proceeded with His message something occurred which changed their attitudes toward Him to one of opposition and open hostility. They were filled with wrath, rose up, laid hands on Him, and led Him out of the synagogue and city and would have cast Him over a precipice, had He not escaped from them. What did He say that offended Him? Was it not this?

As He proceeded to unfold His mission to them He saw in their faces, in their whole demeanor this reaction. Ah, now our Messiah has come! Now our nation, our race will be lifted up, exalted above all the nations and peoples of the earth! We will at last come into our own and the Gentile nations that have overrun us, and made up a subject people, will now be subject to our control and kept in their proper place, and eat out of our hands. National pride, racial pride, that is what Jesus saw before Him in the faces of His audience.

What did Jesus do? Did He say to Himself, I am just beginning my work. I had better, for the present, confine my efforts to winning these Jews to accept me and be saved and not arouse their antipathy by discussing this racial issue. No, He said, I can't let this pass. In the Kingdom I came to establish no race or nation is to be exalted above another. They all enter it in the same way and on the same level. The only thing that gives exaltation in my Kingdom is character and the service of God and humanity. He told them this, and must have driven it home with great force. He struck out at nationalism and racialism. How? By going back into their history and bringing to their attention two incidents in God's dealing with them which proved that they were not God's favorites, a pampered na-

tion receiving favors He withheld from others He said to them:

In the days of the prophet Elijah, when there was three and a half years famine in Israel, were there not many people in Israel ready to perish from hunger? But God didn't sent His prophet to feed any of them. He passed by them all and sent His prophet into Sidon, a Gentile nation, and miraculously fed a starving Gentile widow and her child.

In the time of another of God's prophets, Elisha, were there not many lepers in Israel? But God passed them all by and sent Elisha to heal Naaman, a Gentile, of this dreaded disease.

What happened? This Jewish audience hit the ceiling. The lid blew off the tea kettle. We don't want, we will not have, a Messiah who puts our race and nation on a level with these inferior Gentile nations and races. Away with Him! Let's kill Him!"

Nationalism, racialism, these are two of the leading causes of war, they are two mighty obstacles in the way of the progress of the Kingdom of God today. Jesus Christ didn't sidestep these issues in His day. He met them squarely and near the beginning of His ministry. By so doing He is challenging His church, challenging us Christians, to meet these issues in our day. They cannot be met by preaching and applying the Gospel to individuals in their individual relationships. It must be proclaimed and applied nationally and racially. The situation in our own nation and throughout the world calls for this.

Is the church concerned to meet her responsibility for the peace of the world? Let her give attention to this subject. Let her bring the power of the Christ, who has made of one blood all nations and whose Gospel is for the salvation of all races and nations, to bear upon these issues.

PRAYER FOR WORLD PEACE

Pray for Jerusalem's Reace.—Psalm 122: 6.

"I exhort first of all that . . . prayer . . . be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and holiness." I Timothy 2: 1-2.

The duty of prayer for one's nation is set forth with great emphasis in I Samuel, chapter 12. The people of Israel had set aside Samuel, their judge, to set up a monarchy and chose a king. In an address to the people of his nation, Samuel said:

"Moreover as for me, God forbid that I should sin against the Lord by ceasing to pray for you and I will teach you the good and the right way."

Prayer is one of the most effective ways of working for world peace. This is one contribution all true believers can make. More things can be wrought for the peace of mankind than this world dreams of.

Christ's disciples felt the need of being taught how to pray. They said to Him, "Lord teach us to pray." In response He gave them "The Lord's Prayer" which is taken up almost entirely with petitions, telling them the specific things they should ask for in prayer. Do we not need to be taught the things we should pray for in our prayers for peace?

Following are a few suggestions:

(a) That America may realize her great responsibility for peace, be shown how she can meet it and given the grace and courage to meet it.

(b) That the church may realize and accept her responsibility for peace, and give the time, thought, and effort necessary to fulfill it.

(c) That our public officials may seek from on high to obtain that wisdom, understanding, courage, patience and brotherly kindness to enable them to fulfill their responsibilities in this matter—especially our Congressmen, President and the Secretary of State.

(d) That our citizens may realize their responsibility and measure up to it.

THE GERMAN CHURCH'S RESPONSIBILITY FOR THE WAR

As stated in the last issue of *The Christian Statesman*, church leaders in Germany are beginning to see the church's responsibility for the last two wars which have resulted in the downfall of their own nation and brought upon the world the greatest calamity of its history.

At a recent meeting of the Council of the Evangelical churches of Germany, Martin Niemöller laid at the door of the churches of Germany responsibility for the war. "If the church," he said, "had seen clearly and acted unitedly, this terrible war would never have arisen."

An American chaplain interviewed Niemöller. He asked him this question: "Do you think the influence of the church in post-war Germany will differ at all from the influence of the church in pre-war Germany?" He replied, "Yes. The church has learned by now that she holds a responsibility for public life, a responsibility which she has not seen before . . . the church saw very well to what end Hitler was leading the German nation, but she remained silent because she thought that it was not her job, or her duty, to meddle with politics, which certainly was one error and a disastrous one. I believe this will never happen again."

Bluntly stated this is what Niemöller meant. The churches of Germany had confined their efforts to saving individual Germans. They had no appreciation of the need of the German nation for salvation, or her responsibility for saving the nation. She would have been meddling with politics had she attempted this. She had no right to intrude in this realm of German life, therefore she gave Hitler a free hand.

But now these German church leaders are seeing they made a terrible mistake and they do not expect to repeat

it. They are seeing the church has a responsibility "for public affairs." That it is her business "to meddle with politics" and she proposes to do so.

But is it the churches of Germany alone that must bear responsibility for the war? Certainly not. They may have had a greater responsibility for the war than the churches of the United Nations. But all had a measure of responsibility. None has fully recognized its responsibility for "public affairs," and consequently none has "meddled in politics" to the extent of shaping political affairs on moral issues, particularly in the field of international relationships. If the World War results in waking the churches up to meet their responsibility for "public affairs", to give thought, time, effort, and financial support to bring the power of Christ and His gospel of righteousness and brotherhood to bear upon the nations in their relations with each other, and thus bring in the reign of righteous government in the world's international life with the result that world wars will become past history and peace bless our earth, the sacrifice of blood and treasure required to win it, will have been well worth while.

Perhaps this is one reason why God permitted this terrible war to come upon the world. He became tired of waiting upon the church and His followers to meet their obligations to proclaim His gospel to the nations. So He decided to let the war come on the world (maybe this is why, in His providence, the discovery and use of the atomic bomb came upon the scene at this particular time) to show His church and drive home to her, her duty and her responsibility to evangelize the nations of the world. If so, may the church learn the lesson God designed to teach her by the war.

FIGHTING FORWARD DOWN THE SECOND AVENUE

While the last war was in progress the leaders of the Church of England met at Malvern, England, to face the church's responsibility in meeting the world situation at that time. The discussion of the conference and its findings were widely publicised and received much attention throughout the world.

One of the leaders in that conference who participated actively in its discussions, and whose views seemed to strike the keynote of the conference, was a layman, a member of the British Conference, Sir Richard Achland. In his message to the conference he said this, in substance:

"For the church in meeting her responsibilities and the world in its present situation, there are two avenues of approach:

(1) There is the avenue of individual character.

(2) There is the avenue of organized society.

"I am going to be blunt with you churchmen. For 150 years you have failed in your duty to try to fight forward down this second avenue, and as a result you have allowed conditions to arise in this Western world that have produced Hitlerism, and brought on this World War."

What did Sir Richard mean by this?

Was it not this: The church has confined her efforts largely to fighting forward in the avenue of individual character; that is of preaching the gospel of salvation to individuals, and to persuade them to forsake their evil ways and to accept Christ, that they may be regenerated, and built up in Christian character, and individually live Christian lives. But she has largely failed to make the regeneration and reconstruction of the organized institutional, corporate life of the world according to the will of God, an objective, and consequently failed to bring Christ, and the transforming power of His gospel of righteousness and brotherhood to bear upon this corporate life; that this failure had left the unchristian and pagan elements in society free to carry out their selfish, disruptive program in organized society, that this program headed up in Hitler and his crew and brought on the World War.

Did not Sir Richard speak the truth? Jesus Christ came down to this earth not only to save individual men, build them up in Christian character and prepare them for a better world beyond. He came to save the world in the totality of its life—its organized, institutional, corporate life as truly as its individual life. He has committed the carrying forward of this purpose to His church and people. "As my Father hath sent me so send I you" (John 20:21). He said to His disciples. The gospel He commissioned them to proclaim is the gospel not only for individual salvation—it is a gospel for national salvation, world salvation in the entire realm of its institutional life. "Go ye, disciple all nations, teaching them all things I have commanded."

No small portion of the Bible is God's message to nations, their rulers, their citizens about political affairs. We cite but one Scripture from among hundreds: the second Psalm. Read it. Study it. It is wholly God's message to nations and their rulers. It represents the nations and rulers of the earth in rebellion against the throne of God; God declaring that notwithstanding this, He has set His King over all, and decreed that all the nations will be brought into subjection to Him and given Him for His possession. Those nations that will not submit to Him shall be dashed to pieces (Japan and Germany for example). Then the kings and judges of the earth are exhorted to be wise, to give their homage and obedience to the Son lest they perish. The Psalm concludes with "Blessed are all they (the nations) that put their trust in Him." The failure of the church to proclaim and apply this gospel of national salvation is a contributing cause, if it is not the chief contributing cause, of the two world wars waged in our generation.

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This issue of The Christian Statesman is devoted largely to the cause of World Peace. This, we believe, is justified by the importance and immediacy of this issue. In fact, we believe it makes it imperative, if we are to live up to the responsibilities of the organ of an Association whose program calls for the fullest possible contribution it is capable of, in advancing the cause of peace. For this reason we have endeavored to make this issue of practical help to our constituency in meeting their responsibility for the peace. We trust they will find it helpful and use it along the lines suggested. We are having extra copies printed for those who may wish extra copies. They can be secured, as long as they last, at the rate of ten cents per copy. Address The National Reform Association, 209 Ninth Street, Pittsburgh 22, Pa.

PRESIDENT TRUMAN'S CHALLENGE

The following is from an address delivered by President Truman to the meeting of the Federal Council of Churches in Columbus, O., March 6th: "In our relations abroad and in our economy at home, forces of selfishness and greed and intolerance are again at work. . . They call for a moral and spiritual awakening in the life of the individual and in the councils of the world. . . There is no problem on this earth tough enough to withstand the flame of a genuine revival of religious faith. . . If men and nations would but live by the precepts of the ancient prophets and the teachings of the Sermon on the Mount, problems which now seem so difficult would soon disappear.

"That is the great task for your teachers of religious faith. That is the supreme opportunity for the church to continue to fulfill its mission on earth. Our churches must provide the shock forces to accomplish this spiritual awakening. No other agency can do it. Unless it is done, we are headed for the disaster we would deserve. Oh, for an

Isaiah or a Saint Paul to awaken a sick world to its moral responsibilities!"

Surely the churches of America will accept this challenge of our President. We urge our constituency to respond to it one hundred per cent.

PRESIDENT'S WESTERN TRIP

The President of The National Reform Association is now on a trip to the far west in the interest of the National Reform cause. He left Pittsburgh on February 11th, with California as his destination. He spent 11 days on the way stopping at Utica and Columbus, O., Chicago, Kansas City and Topeka, Kan., and Denver, Colo., on the way interviewing quite a number of people concerning various phases of National Reform work, preaching twice in Kansas City and Olathe, Kan., on Sabbath, February 17th, arriving in Santa Ana, California on Washington's birthday, where he is being entertained at the home of Mrs. J. S. Martin. While in California he is speaking for the Southern California Branch of the National Reform Association, recently organized, and otherwise assisting in getting this Branch under way.

To date he has delivered 14 sermons and addresses in California (all but three on National Reform) among which are the following: sermons in the Reformed Presbyterian congregations of Los Angeles and Santa Ana, the United Presbyterian Church in Santa Ana, Southern California State W.C.T.U. Institute, Geneva College Alumni and National Reform Association banquet in Los Angeles, Kiwanis Club, Hemet, also the World Day of Prayer for World Peace Service at Hemet. On invitation of Miss Ethel Hubler, Editor and Publisher of the National Voice, Dr. Martin gave a 15 minute radio message on "Liquor Advertising" over Station KXLA, Los Angeles on Sabbath evening, March 17th. This is the time regularly allotted to Miss Hubler every Sabbath evening. Miss Hubler published this broadcast in the March 21st issue of the National Voice.

Dr. Martin is meeting many former acquaintances and friends in California, among them Claude A. Watson of Los Angeles, candidate for President of the United States on the Prohibition ticket, who has promised to speak for the National Reform Association, and Dr. Clarence Kerr, pastor of the large Glendale Presbyterian Church, formerly a Presbyterian pastor in Western Pennsylvania and a stalwart champion of public righteousness, who also signified his willingness to be identified with the California Branch of the Association.

On his return home he plans to stop at Sparta, Ill., one of the two places where the National Reform Association came into being in 1863, to confer with Rev. E. Joe Vandervort, the pas-

tor of the United Presbyterian congregation there, with reference to National Reform work in that community. Mr. Vandervort is a member of the Association's Board of Directors who very recently resigned the pastorate of the United Presbyterian Church in New Brighton, Pa., to accept the pastorate of the strong United Presbyterian congregation at Sparta. Dr. Martin expects to be back at headquarters in Pittsburgh not later than April 10th.

SOUTHERN CALIFORNIA BRANCH OF N.R.A.

Notice was given in the last issue of The Christian Statesman of the organization of a Southern California Branch of the National Reform Association. Although this Branch is still in its infancy, it is making progress and has promise of greater growth in months to come. The officers have sent out communications to friends of the cause with appropriate literature. Quite a number have responded by becoming members and sending in the membership fee. In addition to membership fees, a number of liberal contributions have been received to meet the expenses of the organization.

Dr. Walter McCarroll, the President, since the beginning of the year has made a number of addresses in Santa Ana, his home, and the vicinity. He has spoken in Presbyterian, United Brethren, Nazarene and Four-Square Gospel Churches, and before the W.C.T.U. of Santa Ana. Dr. Martin, of Pittsburgh, Pa., who is spending six weeks in California, has been conferring with the officers of the Branch on the development of a program that will fit in with California needs. An important meeting of the officers, with Dr. Martin present, was held in Los Angeles on March 29th.

FIELDMAN HERTZLER'S WORK

Our Field Representative, Rev. E. M. Hertzler, reports as the result of his efforts in recent months in arranging for Bible study courses in the public schools, as follows:

"Cities and school districts ready, or nearly ready to cooperate in beginning programs of Weekday Religious Education by next autumn (beginning of school in September, 1946) are Greenville, O.; Union City, O.; Madison County Ohio (including London, Madison Rural Consolidated, Plain City, and West Jefferson); Mt. Gilead, O.; Elkhart, Ind.; LaPorte, Ind.; Indianapolis, Ind.; Huntington, Ind.; Seymour, Ind., and Blissfield, Mich. Springfield, Ohio started classes the beginning of the second semester, about February first. These 11 cities have their organization going well and favorable sentiment going high so that their programs are assured of starting next autumn.

There are a few other cities almost ready, but there are some matters of organization to be accomplished before they are sure-going communities. No doubt they will get in line before next autumn and begin programs.

"I am desperately searching for good teachers for several of these places."

This we regard as an excellent report especially in light of the report Mr. Hertzler made last October that as a result of his effort these Bible study courses were introduced into the schools of 13 cities last fall, with 11,168 pupils enrolled in the classes receiving one period of instruction each week under qualified teachers of the Bible.

On invitation of the President of the Ohio Woman's Christian Temperance Union, Miss Mary B. Ervin, Mr. Hertzler, on March 12th, addressed the Annual Convention of the W.C.T.U. of that state on the program of The National Reform Association for the Bible and religious education in the public schools.

CHAMPAIGN BIBLE IN THE SCHOOLS COURT CASE

A great victory for the cause of the Bible and religious education in the public schools was won when on January 26, 1946, the Circuit Court of Champaign County, Illinois, rendered a decision in the case of Vashli McCollum, an atheist, against the Board of Education of Champaign, Illinois, in which the plaintiff asked for a writ of mandamus to stop the conducting of classes of religious education in the public schools of that city. The court denied the writ.

The decision not only affects the welfare of the 800 boys and girls taking these courses in the Champaign schools. It also affects the welfare of more than a million boys and girls all over America who are receiving Bible instruction in similar courses in or in connection with our public schools, for this decision will have its effect upon the legality of these courses all over the land.

While the decision does not cover all the points we might wish to have covered in this issue of voluntary, non-sectarian religious instruction in our public schools (the court ruled only on the points at issue in this particular case), nevertheless many of the arguments presented by the attorney for the school board and by the court in support of its decision and their citations, would have applied with equal force, we believe, had the case before the court involved the right of the school board and the state it represents, to have had properly qualified teachers employed by the board give this same non-sectarian, religious instruction in the schools, even if they were paid, as other teachers are, out of public funds.

It has been said that no matter how the court ruled in this case, it would

be appealed to the Supreme Court of Illinois, and the Supreme Court of the United States. So far as we are informed, no appeal as yet has been made. With this decision, so well supported by arguments and citations, it might serve the cause of religion in public education if it were appealed, for we believe the higher courts would uphold the decision of this lower court.

We wish, in particular, to commend the attorneys for the defendant in this case, John L. Franklin of Champaign, Ill., and his assistants, Eckert and Peterson of Chicago. As evidenced by their brief, five copies of which Attorney Franklin was kind enough to send the writer, they did a splendid piece of work in presenting their side of the case.

The judges of the court also deserve commendation for the long and careful consideration they gave the case and the judicial mindedness evidenced in their opinion in support of their decision. These judges are the Honorable Frank B. Leonard, Grover W. Watson and Martin E. Morthland, of the Sixth Judicial Circuit of Illinois.

Rev. R. H. Martin, D.D., made a trip to Champaign to learn first-hand the facts in the case and render any possible assistance. He had conferences with the Superintendent of Public Schools, the Pastor of the Presbyterian Church, who is Chairman of the local Council of Religious Education, and with Attorney Franklin. He was cor-

(Continued on Page 8)

"REPEAL HAS SUCCEEDED"

By Claude A. Watson, J. D., LL.D.

Introduction by Roy L. Smith, Editor,
The Christian Advocate

The author of this book is a lawyer. He presents the case against John Barleycorn as a trained lawyer with a profound respect for facts, willing to go to any pains to ferret out exact information, and with a legalist's reference for a proved case would lay his facts before a jury, and then makes his appeal to the jury, the public, for a verdict against this public enemy. The book is packed with relevant facts well authenticated.

He proves that "Repeal Has Succeeded" not in fulfilling the promises of its advocates, but in bringing about worse conditions than we have ever had with the liquor traffic. It has succeeded in hindering our war effort in increasing liquor consumption, drunkenness, juvenile delinquency, crime highway accidents, insanity, bootlegging, insurance rates, the alcoholic death rate, the cost of government and so forth through the 25 chapters of the book.

This book should be in the library of everyone interested in the Temperance cause, especially leaders in this cause.

Published by the Light and Life Press, Winona Lake, Ind. One dollar per copy.

Books on National Reform Subjects

(Numbers 1 to 6 inclusive published by The National Reform Association)

1. **CHRISTIAN CIVIL GOVERNMENT** by Rev. David McAllister, D.D., LL.D. Revised Edition. 356 pages. Paper binding, 50 cents; cloth, 75 cents.
2. **GOD IN OUR PUBLIC SCHOOLS** by Rev. W. S. Fleming, D.D., Second Edition, 1944. 248 pages. Cloth binding, \$1.50.
3. **THE DAY.** (Christian Sabbath) by R. H. Martin, D.D., 190 pages. Fabroid cover, \$1.00.
4. **SIX STUDIES ON THE DAY** by R. H. Martin, D.D., Second Edition, 1937. Paper cover, 25 cents.
5. **COLLAPSE OF CHRISTLESS CIVILIZATION** by R. C. Wylie, D.D., LL.D. Paper cover, 25 cents.
6. **THE WORLD'S MORAL PROBLEMS.** Addresses at the Third World's Christian Citizenship Conference (1919). 508 pages. 50 cents.
7. **THE MORMON MENACE.** Confessions of John Doyle Lee, Danite. 368 pages. Cloth, \$1.00.
8. **BRIGHAM YOUNG AND HIS MORMON EMPIRE** by Ex-Senator Frank J. Cannon and George L. Knapp. 398 pages. Cloth, \$1.50.

Secure from The National Reform Association
209 Ninth Street, Pittsburgh 22, Pa.

AMERICA'S RESPONSIBILITY FOR WORLD PEACE

Psalm 67: 1-2

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon
earth,

Thy salvation among all nations."

The key to the interpretation of this psalm is in the little word "us", "God bless us." The writer was an Israelite. By "us" he did not mean his family, his church or synagogue, but his nation. He is asking God's blessing on the nation of Israel. To what end? That it may be God's specially favored nation—become great and glorious above all the nations of the world? Not so. God bless our nation of Israel in order that thy way—thy salvation may be known throughout the whole world.

He is conscious of the fact that Israel had a world mission to fulfill. This was made known to the founder of the nation at the beginning. God said to Abraham, "Get thee out of thy country and from thy kindred to a land I will show thee. I will bless thee and make of thee a great nation and in thee and thy seed all the nations of the earth shall be blessed."—Genesis 12: 1-3. The psalm's prayer is that his own nation be blest to the end that she might fulfill her world mission.

America's World Mission

Just as truly God raised up America, has blest her above all the nations of modern times—not for her sake alone, but that she might be an instrument in His hand for blessing the world. Our founding fathers had the consciousness for world missions. They spake of America as God's Israel of modern times. The Statue of Liberty in New York harbor — "Liberty enlightening the World" is a symbol of it.

God has bestowed upon our country vast natural resources and wealth, liberty, democracy, freedom and Christianity of the highest type, in order that through our country He might bless humanity with these same blessings. Our nation has a responsibility for fulfilling her world mission.

She faces this responsibility in the present world situation. We have had two world wars within the present generation. The greatest issue before America and the world today is, shall there be another world war more terrible than the one that has just ended—and another; or shall we put an end to war and bring in the reign of law, justice, and peace in the earth. This is the great task the world is now facing. America has a tremendous responsibility for the peace of the world. Who knows but that she is come to the kingdom for such a time as this!

To whom much is given, of him much shall be required. Measured by this standard no nation has as great a

responsibility for the peace of the world as ours. America emerged from the war the greatest military power in the world. But more important than this, the greatest moral power. Today she has influence and power in the world beyond that of any other nation. How shall she use this power? America never faced a greater test than she faces today. She can use her power for self-exaltation, to increase her territory and wealth, as so many nations have done when they came into the possession of power. She can fail to use it, as she in large measure did at the close of the First World War and up until the Second World War came upon us. The non-use of power may be as disastrous as its abuse. She can use it for the good of humanity—throw the full weight of her influence and power into the setting up of a new world order that will end war and give us a just and lasting peace—at least a fair chance to accomplish this great objective.

How Fulfill America's World Peace Responsibility

How can we as Americans and as Christians help our country to measure up to her responsibility for world peace?

1. By driving home to the consciousness of the American people her responsibility for world peace.

The isolation spirit that dominated the thinking of so many Americans between World War I and World War II is not wholly dead. This spirit is utterly unchristian. When Satan made war on the human race, God didn't build a wall of isolation around heaven and issue a neutrality proclamation. He sent His Son down to this sin-cursed, war-torn world on a mission of righteousness and peace. In this world struggle for peace, Jesus Christ is saying to America, "follow me." Let America say, "Lead on, O King Eternal, America follows." Let us help America to be conscious of her world mission and of what that requires of her in the moral and spiritual conflict for world peace.

2. By building a strong public sentiment for American support of the United Nations Organization and focusing this sentiment upon our public officials at Washington, especially those who represent us in this organization. This organization is essential to world peace. It isn't perfect, but it is far in advance of anything we have had. The choice that faces us is not between the UNO and a perfect international organization, but between what we have and nothing. We must take it for the immediate present, as it is. Make the best possible use of it, and improve it by Amendments as we are able to do so.

America did not give her support to the League of Nations. This was a great mistake. The fact that the United States took the lead in setting up the United Nations Organization and promptly became a member of it, is gratifying. Let her be out in the forefront in cooperating with the other members of the organization in strengthening it, and using it, so that the people of the earth will come to have confidence in it and rely upon it for maintaining the peace of the world.

3. By building a strong public sentiment to have America stand for Christian ideals and standards in the relation of nations with nations, and by bringing this sentiment to bear upon those who represent our nation in the United Nations Organization and in the entire field of international relationships.

The principles on which international relationships are based are more important than the organization through which they function. So long as these are unchristian there will be no lasting peace.

Justice, fair dealing, must come to have a much larger place in international relationships than it has heretofore had, if we are to have peace, and also the spirit of brotherhood between nations.

Here is where lies the responsibility of American citizens, in developing this spirit. We are a democracy, and public opinion in the last analysis rules. Here in an especial manner lies the responsibility of Christian Americans, for justice and brotherhood are the basic principles of Christianity in the relation of nation to nation as truly as in the relation of individual to individual.

To build up a strong public sentiment for the acceptance and operation of these basic principles of Christianity in the international realm of the world's life and to focus it upon our public officials is a tremendous task. Should it not have first place in our thinking, and efforts for the immediate present, when the new world order is in the process of being set up and established?

CHAMPAIGN BIBLE CASE

(Continued from Page 7)

dially received by all. Mr. Franklin was desirous of suggestions and help from every source. We found he already had a copy of Dr. Fleming's book, "God in Our Public Schools." We gave him copy of Dr. McAllister's "Manual on Christian Civil Government" and two other books containing material on the issues involved in this case. Later we received a letter from him stating he had read them with interest and profit. If in any way we made a contribution, even the smallest, to the victory won in this case we are grateful.

THE UNITED NATIONS ORGANIZATION

The United Nations Organization is now a functioning organization. Its successful operation is essential if we are to have world peace. Senator Vandenberg, a United States delegate to the UNO, in a recent address before the Senate, said: "The world's only hope of organized peace and security is inseparably linked with the evolution and destiny of this enterprise." Therefore, those who wish to promote the cause of world peace should have a working knowledge of this organization. The brief space at our disposal will not permit anything like a complete statement of its purposes, its organs and how they function. What follows is only partial, the high points, but they are the essential things one needs to know to work effectively for peace.

Purpose of the United Nations

1. "To maintain international peace and security and to that end: to take effective collective measures for the prevention and removal of threats of peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace;

2. "To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, and to take other appropriate measures to strengthen universal peace;

3. "To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion; and

4. "To be a center for harmonizing the actions of nations in the attainment of these common ends."

Membership

"The original members of the United Nations shall be states which having participated in the United Nations Conference on International Organization at San Francisco, or having previously signed the Declaration by the United Nations of January 1, 1942, signed the present charter and ratify it. Membership in the United Nations is open to all other peace-loving states which accept the obligations in the present charter."

Organs

"There are established as the principal organs of the United Nations: a General Assembly, a Security Council, an Economic and Social Council, a Trusteeship Council, an International Court of Justice, and a Secretariat."

The General Assembly

1. "The 'General Assembly shall consist of all the Members of the United Nations.

2. "Each Member shall have not more than five representatives in the General Assembly.

3. "Each Member of the General Assembly shall have one vote.

4. "The General Assembly may consider the general principles of co-operation in the maintenance of international peace and security, including the principles governing disarmament and the regulation of armaments. Any questions of this character brought before it by any Member of the United Nations, or by the Security Council, or by a State which is not a member of the United Nations and make recommendations with regard to any such questions to the States, or States concerned, or to the Security Council, or both."

"It shall initiate studies and make recommendations for the purpose of

- (a) Promoting international co-operation in the political field and encouraging the progressive development of international law.

- (b) Promoting international co-operation in the economic, social, cultural, educational, and health fields, and assisting in the realization of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion."

The General Assembly held its first meeting in London with 226 delegates in attendance, on January 16, 1946, discussed many important questions and adjourned on February 15th to meet on September 3rd, we assume in New York City. Paul Henri Spaak, of Norway, was elected president. Addressing the Assembly he said, "It is for the peoples of the world through their representatives to make their choice between life and death."

The Security Council

The Security Council shall consist of 11 members of the United Nations. The Republic of China, France, the Union of Socialist Soviet Republics, the United Kingdom of Great Britain and Northern Ireland, and the United States of America, shall be permanent members of the Security Council. The General Assembly shall elect six other members of the United Nations to be non-permanent members of the Security Council, due regard being specially paid, in the first instance to the contribution of members of the United Nations to the maintenance of international peace and security and to the other purposes of the Organization, and also to equitable geographical distribution.

Each member of the Security Council shall have one representative, and each member one vote.

With reference to the Council's functions and powers:

"In order to ensure prompt and effective action by the United Nations, its Members confer on the Security Council primary responsibility for the maintenance of international peace and security, and agree that in carrying out its duties under this responsibility the Security Council acts on their behalf."

This Council held its first meeting in London concurrently with the meeting of the General Assembly and adjourned to meet March 25, 1946, in the Gymnasium Building of Hunter College in the City of New York, where the United Nations delegates can be reached by letter or telegram.

The International Court of Justice

"The International Court of Justice shall be the principle judicial organ of the United Nations. It shall function in accordance with a Statute, based upon the Statute of the Permanent Court of International Justice and forms an integral part of the present charter.

"Each Member of the United Nations undertakes to comply with the decision of the International Court of Justice in any case to which it is a party."

On February 6th the General Assembly and Security Council, voting separately, elected 15 jurists as judges of this New International Court of Justice. One of these is Green Haywood Hackworth, of the United States.

United States Delegates

In order that interested persons may be able to communicate with our delegates, we give their names and, as far as possible, their addresses:

Edward R. Stettinius, Jr.,
Department of State,
Washington, D. C.

Senator Tom Connally and
Senator Arthur H. Vandenberg,
Senate Office Building,
Washington, D. C.

Congressman Sol Bloom,
House Office Building

Mrs. Eleanor Roosevelt,
Hyde Park, N. Y.

These five are our delegates to the General Assembly.

While the Security Council is in session in New York, beginning March 25, our representative in this council, James F. Byrnes (our Secretary of State) can be reached at Hunter College, New York City. After its adjournment at Washington, D. C.

Expressing Our Convictions on World Peace to our Public Officials

In our endeavor as citizens, particularly as Christian citizens, to meet our responsibilities in the matter of world peace, there is one important duty we often overlook—that of expressing our views and convictions on various issues connected with world peace to our public officials.

There was a time when the people didn't count in determining international policies. A few top men in the government determined them. The people were not consulted. They knew little or nothing about these matters. This time is no more. Now with the rise of the common man, the coming of the newspaper, the telegraph, telephone and the radio, the people have every opportunity to learn what is going on in the relations of nations and governments with each other. They do inform themselves on these issues.

Now public opinion in the last analysis determines what the international policies of our nation will be. This will be true on this peace question.

But, to be effective, public opinion must be expressed to our public officials.

There are many individuals and groups with short-sighted, selfish ideals on our relationships with the other nations today, who are pressing their ideals and policies on our public officials at Washington. How important then that Christian Americans who want Christian standards and policies to prevail should make their convictions known to these officials.

How Express Our Convictions?

a. By Petition These Petitions should be carefully prepared by well informed persons for individual signatures or for adoption by organizations or groups; properly attested and sent to the proper officials with an accompanying letter.

These count, but they do not weigh heavily. For these public officials receive so many of them and they do not require an answer. They know it is an easy task to sign one of these petitions and that a good many sign who know little about the issue involved, some to get rid of the one carrying the petition.

b. Personal Letters. These count for more than petitions. Those who write them are informed on the issue involved. They are enough concerned about it to take the trouble of writing the letter—and with many this is a very difficult task.

They call for an answer and it is the practice of many public officials to reply to every personal letter they receive.

But the great majority of well disposed, well informed citizens deeply concerned over these issues do not write. Why. For two reasons chiefly. They think they do not count. This is a mistake, a big mistake. The common every day citizen does count. The public official will pay more attention to his communication than if it were one written by some prominent professional. The common citizen does count *on this issue of peace if he will take the trouble to write his representative at Washington on this issue.*

With this goes responsibility which we appeal to all Christian citizens to meet on this great issue of the peace of the world.

What Write? And to Whom?

What one should write will depend in part on whom they are writing to—to members of Congress, the President, or the Department of State, or to the United States Delegates to the United Nations Organizations.

There are many issues vitally related to world peace with which Congress has the major responsibility. As these come before Congress Christian citizenship should let Congressmen know their views on them—the Senators from their state, and their Representative in the Lower House. Address your Senators to Senate Office Building; your Congressmen to House Office Building, Washington, D. C. We suggest some of the issues on which members of Congress should have your views:

1. Universal military conscription in time of peace.
2. The control of the atomic bomb with a civilian commission rather than a military commission.
3. The U. S. to take the lead in a concerted plan by all the nations in the United Nations Organization for reduction of national armaments.
4. That there is too much rattling of the saber on the part of Congress and our military leaders and not enough constructive efforts for peace. That the United States' plans to show the destruction power of the atomic bomb does not make for peace.

As for the President of the U. S. and the Secretary of State, both of whom have great influence in determining our international policies, they might well be written about the same issues, as you write Congressmen and others also—the basic principles that should guide America and the things she should stand for in setting up the New World Order.

As for our delegates to the United Nations Organization, they too, should know what principles and policies we wish them to be guided by, as members of this organization. We should impress upon them that we are a Christian people, that our Supreme Court has said officially, "We are a Christian Nation," that we want America to give effective expression to her Christian ideals and principles in our relations with the other nations—that we want them as our representatives to stand for justice and brotherhood in all the many problems—economic, political, racial—with which this new organization is confronted. Also let them know we will stand by them in so doing.

Also let all these public officials know that we appreciate the many difficult problems they are facing, that we are sympathetic towards them, and that we are praying for them, that wisdom, understanding, patience, persistence and grace divine may be given them in meeting their responsibilities for the peace of the world.

The names and addresses of our delegates to the United Nations Organizations will be found on page 9 of this issue.

FIGHTING FORWARD

(Continued from Page 5)

The church has to some extent preached this gospel and applied it in community relationships and in its application to the nation in political matters within the nation. But when it comes to proclaiming Christ as the ruler in the relation of nations to nations, and bringing the principles of His government to bear in the international realm of the world's life, she has almost entirely failed to do this. For this reason the church and we Christian people must bear no small part of the responsibility for the two world wars that have taken place in this Twentieth Century of the Christian era.

If this be true, what of the church's duty and ours now as the world faces the peril of another still greater war? Is it not to major in the proclamation of the gospel of national and international salvation and apply its principles to the international problems the world is facing today, problems which can be solved peaceably only as these principles are put into operation. God help the church, God help us Christians to do this.

Champaign, Illinois, Public School Court Case

Attorney's Brief in Support of Weekday Religious Education in the Public Schools

After stating the facts in the case at length, the attorneys presented their arguments in support of the right to give this instruction in the schools under three headings.

The essential facts in the case are these: that for five years voluntary courses of religious instruction had been given in the public school buildings for 30 to 45 minutes once each week during the hours when the public schools are regularly in session under the sponsorship of the Champaign Council of Religious Education. The teachers were secured by this Council and paid from funds privately secured. The teaching was non-sectarian. Mrs. McCollum, a professed atheist, whose son attended the public school and was a member of the class in one of the grades in which these courses were offered, objected to these courses. Her son was the only member of his class who did not take the course. She charged that he was greatly embarrassed by this—that this whole program was a violation of his and her rights—that it was a violation of the religious liberty guaranteed by the First Amendment to the United States Constitution and the Constitution of Illinois, etc., etc., and therefore asked the court to issue an order on the School Board to discontinue these courses. To this the attorneys replied, as follows:

The defendant Board of Education has the statutory power to excuse pupils from public school attendance for a period of from 30 to 45 minutes each week to attend religious education classes.

The proof in support of this proposition does not need to be presented here.

The existence of these voluntary religious education classes does not violate any right of religious freedom guaranteed by the First Amendment to the Constitution of the United States nor by Article 2, Section 3 of the Constitution of the State of Illinois.

The First Amendment to the Constitution of the United States provides:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Mrs. McCollum had cited this Amendment and claimed that these courses of religious instruction in the public schools were a violation of her religious liberty as guaranteed by this Amendment, that it was a tieup of church and state.

In reply the attorneys said, "No." In substance, this Amendment prohibits an established church, which the state supports with public funds, which we do not have in America. But, it does

not mean the state is inimical to religion, or indifferent to it. "The separation is a separation of institutions or organizations, and not a separation of religious beliefs or practices from the state."

"The truth is that our government is not atheistic or unfriendly or even neutral toward religion as a whole. It not only protects, but it fosters religion as it has the right to do as the arm of a religious people."

Countless examples of the friendship of government with religion could be cited. Legislative sessions, both state and federal, are opened with prayer. The army and navy furnish chaplains at government expense so that the religious needs of the men in military services may be filled. The state provides for chaplains in penitentiaries and directs them to perform religious services. Property used for religious purposes is exempt from state taxation."

Concerning Mrs. McCollum's claim that these religious courses in the school were a violation of her religious liberties, the attorneys answer, she declares herself to be an atheist, therefore, she has no religious liberties to violate.

They cite the definition of religion as that term is understood in this country, by the Supreme Court of Illinois and also by the Supreme Court of the United States, both being in substance the same. The latter (Beason vs. Davis, 133 U.S. 333 involving the practice of polygamy by Mormons) follows:

"The term 'religion' has reference to one's views of his relation to his Creator, and to the obligations they impose of reverence for his being and character, and of obedience to his will."

Then with devastating effect they say:

"If one denies the existence of such a relationship between God and man, as does the relator (Mrs. McCollum) he has no religion and obviously cannot be impaired in the free exercise thereof. . . . So far as Mrs. McCollum is concerned she is seeking to protect an interest—religious freedom—when she has no religion. How can one without religion complain of lack of religious freedom? Is she not, like her son, influenced too much by the belligerent man (her father) who said from the witness stand that the President of the United States was a coward in asking the American people to offer prayers of thanksgiving for our victory?"

The Defendant Board of Education has not made "any appropriation" nor paid "anything in aid to any church or sectarian purpose." Nor has it granted or donated any

"land, money or other personal property" to any church or for any sectarian purpose.

Mrs. McCollum claimed that the incidental use of the school buildings by the religious education classes constituted a violation of Article VIII, Section 3 of the Constitution of Illinois, and of certain statutes of the State, which forbid what is included in the point just stated—the use of public funds for church or sectarian purposes.

In answer to this the attorneys say the expense involved in carrying forward these classes of religious instruction were provided from funds raised privately, except that nothing was paid the school board for the use of the school buildings in which these classes were held. They go on to show from the constitutional provisions of Illinois, their statute laws and court decisions, that such incidental use of the public schools for religious purposes was not a violation of their laws. It is not religion, but sectarianism which is prohibited in the schools, they declare, and the constitutional laws of the state should be interpreted in the light of this fact.

"The Illinois Constitutional provision must be read against the background of American history which indicates that this is a religious nation. The constitutional provisions are directed not against religion but against sectarianism. They cite the Supreme Court declaration in the Trinity Church vs. United States case (143 U. S. 457) in which the court declared, "This is a Christian nation." They say: "The U. S. Supreme Court declared that this is a religious nation and that the constitution and statutes are to be interpreted upon the supposition that nothing inimical to religion is intended."

Conclusion

The brief concludes as follows:

"The modern school attempts to give a balanced view of all the worthwhile phases, activities and interests of life and to prepare a child for participation therein. Its curriculum is no longer limited to the three Rs. It teaches hygiene, athletics, manual arts, hobbies and various forms of recreation as well as subjects such as grammar, science, literature, history, etc., which develop the mind and broaden the knowledge of the pupil.

"To insulate the school from all contact with or knowledge of religion is tacitly to deny that religion has any place in life. In effect, it would convert the schools into pagan and atheistic institutions much more sectarian in favoring unreligion than the present

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Champaign Public School Court Case

Decision and Opinion of the Court in Favor of Weekday Religious Education in the Public Schools

After a statement of Findings of Fact in the case, the Court said:

"Somewhat narrowly stated the question is whether the teaching of religious education in the Champaign public schools in the manner shown by the evidence in this case is repugnant to the Federal and State Constitutions, and in violation of the statutes of Illinois.

The Law

The Court said:

"We come now to the discussion of what relator calls her theory of the case. Her contention is that school laws become laws for *establishment of religion* where religious education in the public schools and the public school houses, aids, creates and increases interest in the religion and patronage of churches whose religion is being taught. Relator contends the Champaign system of religious education violates the First and Fourteenth Amendments to the Constitution of the United States.

"Amendment I provides: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof' and we agree with relator's counsel, that the Fourteenth Amendment to the Federal Constitution, Section 1, which provides: 'No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States,' extends the operation of the First Amendment to the Federal Constitution to the State of Illinois and its school subdivisions, including defendant.

"The provisions of the Illinois Constitution relied on are contained in Article II, Section 3, which are as follows:

'The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed; and no person shall be denied any civil or political right, privilege or capacity, on account of his religious opinions; . . . No person shall be required to attend or support any ministry or place of worship against his consent, nor shall any preference be given by law to any religious denomination or mode of worship.'

and article VIII, Section 3, of the Illinois Constitution which provides:

'Neither the general assembly nor any . . . school district . . . shall ever make any appropriation or pay from any public fund whatever, anything in aid of any church or sectarian purpose.'

"A careful reading of the Federal and State Constitutional provisions leads us to believe that one covers the same ground as the other; that if anything our own State Constitution is more specifically stringent than the Federal. Two thoughts are expressed

in the constitutional provisions: First, that no political entity, including both legislatures and school boards, has power to set up a state church, requiring the citizens to pay taxes for one form of religion as distinct from any other religion or lack of religion; secondly, that no political entity has power to make any law or ordinance, or regulation prohibiting the freedom of the exercise of religion by the people.

"In interpreting the meaning of these constitutional provisions the Court said:

"At the time the Colonists came to this continent before the Revolution, and at the time the Federal Constitution was written, the church of the mother country, England, was known as the 'Established Church.' It was a church for whose support everybody in England was required to pay taxes, although many of the citizens of England did not believe in the doctrines of that church. Even among the Colonists some particular sects had the taxing support of the various states before and after the writing of the Federal Constitution.

"It seems plain that the primary object sought to be obtained in the constitutional provisions was that there should be no state church. In this sense there is no question but that the constitutional provisions sought a separation of the powers of church and state, but relator's counsel in their brief give this phrase 'the separation of church and state' a far broader meaning. They say that religion cannot be brought into the public schools without abridging the rights of every person in this country to his inalienable rights to worship as he so desires; that the realm of religion is entirely beyond the scope of the state."

Citing opinions of the Supreme Court of the United States, as to what an "establishment of religion" means and does not mean the Court continues:

"We have in the Supreme Court of the United States direct and unmistakable authority for the proposition that the doctrine of separation of church and state does not mean that there is any conflict between *religion and state* in this country, or any disfavor of any kind upon religion as such."

In support of this, the Court quotes from the United States Supreme Court in the Trinity Church Case:

"In this case the Court was construing a federal statute prohibiting the importation of any alien into the United States under contract or agreement made previous to the importation of such alien to perform labor or service of any kind in the United States. Holy Trinity Church had hired an English rector to preach in their church. Al-

though he came squarely within the language of the act the Supreme Court examining the history of the legislation and the attitude toward religion of all public bodies in this country, found that his importation was not illegal. In the unanimous opinion of the Court, some of the language of Mr. Justice Brewer is as follows:

"But, beyond all these matters, no purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people."

Concluding this point the Court said: "It may therefore be said that so far as Federal constitutional provisions are concerned, and conceding that they are binding upon the State of Illinois, and on the defendant school board, there is nothing in any expression of the Federal Supreme Court that remotely indicates there is any constitutional objection to the Champaign system of religious education."

With respect to the provision of the Constitution of Illinois that "no school board shall ever make any appropriation or pay from any public fund whatever, anything in aid of any church or sectarian purpose," the Court said:

"There seems to have been a sincere effort . . . to present to the pupils . . . the broad, moral truths of the Bible, excluding from the teaching as far as possible, controversial matter that divided the sects. Furthermore, that the expense of this religious instruction, except that involved in holding the classes in the public school buildings was obtained privately, and that the small incidental expense incurred by the state, was not illegal according to State Supreme Court decisions in which the same principle was involved."

Conclusion

"Believing as we do that no constitutional or statutory rights of the relator and her son, James Terry McCollum, have been violated by the Champaign system of religious education as it is conducted according to the testimony in this record, the petition for mandamus will be denied."

CHAMPAIGN, ILLINOIS

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religious education classes favor any faith or sect.

It seems clear that the present case is an effort to place atheists at a distinct advantage in the propagation of their unbelief over persons who espouse a religious faith. Success of this effort would fly in the face of the historical fact that we are a religious people and that the very essence of democracy is the dignity of the individual and reverence for God which religion alone teaches.